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bundle of four macaroni-shaped shells, probably *Dentalium*, which are said to have been imported from the north in early times. These marks serve to indicate the position of the girl, who is both feared and respected, possessed of supernatural power, and yet baneful. Many Bella Coola stories describe how adolescent girls have been able to vanquish supernatural beings; perhaps the most striking of these is the manner in which they once saved mankind when the sun came too close to the earth. At the end of a year, or eleven months according to one old woman, the seclusion is terminated, and the girl resumes her normal activities. The first time she goes to the river she must throw on the water four pieces of dyed, and four pieces of undyed cedar-bark. This is especially important if the salmon are running at the time, although no explanation of this ritual is given.

The resumption of her freedom indicates that a girl has reached marriageable age. Chiefs sometimes confine their daughters for even longer than a year, and usually delay their marriages for several years to demonstrate their importance; but this is not necessary, nor is it practised by other than wealthy individuals. It is not uncommon for a girl to wed before her year is out; in that case her restrictions automatically lapse. Chiefs never allow such a curtailment for their daughters; to do so would diminish the prestige of the latter, and be detrimental to the status of their children when they marry and have families. Illicit intercourse with a secluded adolescent is considered not only illegal but disgusting as well. Between the period of confinement and marriage, intercourse is prohibited and guarded against by the parents of a girl, but is not considered filthy and seems to have been fairly common in former times with the daughters of poor people and slaves. This sometimes took place before the first menstruation in spite of the disapproval with which this was regarded.

Although the menstrual blood which appears at the first discharge is considered more baneful than that emitted on later occasions, it is always regarded as uncanny or unclean. It is

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Ałw: enemy village.
Ałw-aṗ, "He of the Tsó-ap Peoie": Name given to a lad whose ear was disjoined in infancy.
[426] *ałkámendał*: Refusal to lend to an outsider a family prerogative such as the employment of marriage dancers.
[374] *ałkapałcmam*: Meal served when a chief's fellow villagers are called in, preparatory to an announcement of his coming potlatch.
Ałkaiyaałem: Name of a female shaman.
Ałkaił, "The Opening of the Sky":
1—One of the first men to settle at *Kimsquit* in the beginning of time.
2—One of the first men to settle at *Bute* in the beginning of time.
3—Name of a *Snaáłe* chief.
Ałkáłchałcic: *Kwáłat* name of a Bella Coola man.
Ałkámchałcic: One of the first men to settle at *Ałkáłał* in the beginning of time.
[575] *ałlámcmam*: Award having the ability to enter the back-room and treat initiates concealed there. The function probably antedates the employment of *kwi ełchíłk*.
Ałłpaiac: Hidden, supernatural beings who restrain supernatural Cannibals.
[593] *ałłtcam*: Frenzied beating of sticks.
Ałmcmcmaiac: Wife of *Tsmúłtic*, the supernatural hunter.
Ałmcmcłałcmc: Supernatural calendrical experts.
Ałmqhełchłic: Husband of *Ałmł'ełłmałcmic*; he is known only in Kimsquit.
[575] *ałmcłcmk*: *Kwáłat* dance of mystery.
[574] *ałmcłcmcmam*: Visit paid to a sick person, especially the coming of foreign guests to a mourning ceremony.
[425] *ałmcłcmcmaqs*: Call used by heralds when announcing to a mourning ceremony.
[575] *ałmcmcmłcic*: The "Dragging Across" of a name, crest, or other intangible prerogative from wife to husband either at marriage or later at a repurchasing of the wife.
[842] *ałmcłcm*: To drag a heavy burden.
ałmcłcm-ac: Cranberries mixed with chicken grease.
[821] *ałmcłcic*: Visit to his repository by a *kwáłat* initiate.
Ałmcmdłmcł, "Facing Both Ways": Second moon after the winter solstice.
Ałmłqcmcmq, "The Accustom Time": Hushed assemblage of the *kokwáłat* after departure of a Cannibal.
[577] *ałmcłcłcłcm*: Adoption of a person resembling the deceased to replace the latter.
Ałmqhełchłic: 1—Supernatural being who restores mortals.
2—Name received by a shaman from this being.

ałp: Food.
[425] *ałpámcm*, "Food Supplies": The term applied to the giving of the use of land at marriage.
Ałpáłcił, "Smokehill": Village in the lower Bella Coola valley.
[756] *ałpámic*: Shaman's collar of dyed and undyed cedar-bark, arranged in alternate strands.
[882] *ałpamił*: Guarded, term applied to a girl secluded at adolescence.
[825] *Ałpamiyac-a*: Supernatural name of chicken, applied to those brought by the first people in the beginning of time.
Ałpamił Qłał, "A Chosen Descendant": Name given to an *Ałpáłcił* man in the beginning of time.